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MOUNTAIN TRAVELLING IN SOUTH AMERICA.

TRAVELLERS in England, or even those who may have passed over the Pyrenees or Alps, can have but a faint idea of the labour and danger of crossing the Andes, that immense mountain-chain by which the continent of South America is intersected, from its southern to its most northern extremity, dividing Peru and Chili, on the western Coasts, from Columbia and Brazil, on the eastern. Many of the Passes are upwards of 18,000 feet, or nearly four miles, in perpendicular height, above the level of the sea. In some parts men, who have made it their sole occupation, carry the passenger up the most steep and dangerous paths, in a kind of chair fastened to their backs; but in general, the journey is made by travellers mounted on that patient and sure-footed animal, the mule.

The above engraving is from a print in the *Travels* of Colonel Hamilton, who, in 1823, visited South America, as chief commissioner from the king of Great Britain to the republic of Colombia. It represents a perilous situation common to the traveller in these terrific regions, when his safety depends wholly on the sure-footedness of his mule. In the pass along which the traveller is proceeding, the road is separated by a chasm, several feet in width, which forms the mouth of a yawning gulf, some hundreds of feet in depth. The sagacity shown by the mules in leaping these dangerous openings, which are of common occurrence, is a subject

of admiration among all travellers who have visited these regions. In some places, also, it is necessary to make the descent of immense heights; an undertaking of great danger, from their excessive steepness, and the slippery state of the mule-track. "On these occasions, the mules," says Colonel Hamilton, "take every precaution, and seem to know the danger they incur; for they inspect the road narrowly before them, and then place their fore-legs close together, and slide down on their hams in a manner which scarcely any one but an eyewitness would credit."

Major Head, in his *Rough notes of a journey across the Pampas*, gives the following animated picture of the preparation of a train of baggage mules for a journey over these dangerous Passes; and of some of the casualties common to these perilous journeys. "Anxious to be off" says he, "I ordered the mules to be saddled; as soon as this was done, the baggage-mules were ordered to be got ready. Every article of baggage was brought into the yard, and divided into six parcels (the number of the baggage-mules,) quite different from each other in weight and bulk, but adapted to the strength of the different mules.

"The operation of loading then began. The peon (the driver) first caught a great brown mule with his lasso,* and then put a poncho (a large shawl in which the natives dress) over his eyes, and tied it under his throat, leaving the animal's nose and mouth uncovered. The mule stood still, while the captain and peon first put on the large straw pack-saddle, which they girthed to him, in such a manner that nothing could move it. The articles were then placed, one by one, on each side, and bound together, with a force and ingenuity against which it was hopeless for the mule to contend.

"I could not help pitying the poor animal, on seeing him thus prepared for carrying a heavy load, such a wearisome distance, and over such lofty mountains as

* The Lasso is a long leathern thong, used by the hunters and drivers of South America in catching wild animals.

the Andes; yet, it is truly amusing to watch the nose and mouth of a mule when his eyes are blinded, and his ears pressed down upon his neck in the poncho. Every movement which is made about him, either to arrange his saddle or his load, is resented by a curl of his nose and upper-lip, which, in ten thousand wrinkles, is expressive beyond description, of every thing that is vicious and spiteful: he appears to be planning all sorts of petty schemes of revenge, and as soon as the poncho is taken off, generally begins to put some of them into execution, either by running, with his load, against some other mule, or by kicking him. However, as soon as he finds that his burden is not to be got rid of, he dismisses or perhaps conceals his resentment, and instantly assumes a look of patience and resignation.

* * * * *

"As I was looking up at the region of snow, and as my mule was scrambling along the steep side of the rock, the captain overtook me, and asked me if I chose to come on, as he was going to look at a very dangerous part of the road, which we were approaching, to see if it was passable, before the mules came to it. In half an hour we arrived at the spot. It is the worst Pass in the whole road over the Cordillera Mountains. The mountain above appears almost perpendicular, and in one continued slope down to a rapid torrent that is raging underneath. The surface is covered with loose earth and stones, which have been brought down by the waters. The path goes across this slope, and is very bad for about seventy yards, being only a few inches broad; but the point of danger is a spot, where the water, which comes down from the top of the mountain, either washes the path away, or covers it over with loose stones. In some places, the rock almost touches one's shoulder, while the precipice is immediately under the opposite foot, and high above head, are a number of loose stones, which appear as if the slightest touch would send them rolling into the torrent beneath, which is foaming and running with great violence. As soon as we had crossed the Pass, which is only seventy yards

long, the captain told me it was a very bad place for baggage mules; that four hundred had been lost there; and that we should probably also lose one. He said, that he could get down to the water at a place about a hundred yards off, and wait there with his lasso, to catch any mule that might fall into the torrent; and he requested me to lead on his mule. However, I resolved to see the tumble, if there was to be one, so the captain took away my mule and his own, and while I stood on a projecting rock, at the end of the Pass, he scrambled down on foot, till he got to the level of the water.

"The drove of mules now came in sight, one following another: a few were carrying no burdens, but the rest were either mounted or heavily laden. As soon as the leading mule came to the commencement of the Pass, he stopped, evidently unwilling to proceed, and of course all the rest stopped also.

"He was the finest mule we had, and on that account, had twice as much to carry as any of the others. With his nose to the ground, literally smelling his way, he walked gently on, often changing the position of his feet, if he found the ground would not bear, until he came to the bad part of the Pass, when he stopped; but the peons threw stones at him, and he continued his path in safety, and several others followed.

"At length, a young mule, carrying a portmanteau, with two large sacks of provisions, and many other things, in passing the bad point, struck his load against the rock, which knocked his two hind-legs over the precipice, and the loose stones immediately began to roll away from under them: however, his fore-legs were still upon the narrow path: he had no room to put his head there, but he placed his nose on the path to his left, and appeared to hold on by his mouth: his perilous fate was soon decided by a loose mule, who, in walking along after him, knocked his comrade's nose off the path, destroyed his balance, and head over heels the poor creature instantly commenced a fall, which was really quite terrific. With all his baggage firmly

lashed to him, he rolled down the steep slope, until he came to the part which was perpendicular, and then he seemed to bound off, and turning round in the air, fell into the deep torrent, on his back, and upon his baggage, and instantly disappeared." To any other animal but a mule, this fall must have been fatal; he was carried down by the stream in spite of all his efforts, and, turning the corner of a rock, was given up for lost. "At length," the author continues, "I saw at a distance a solitary mule walking towards us! We instantly perceived that he was the Phaëton whose fall we had just witnessed, and in a few moments he came up to us to join his comrades. He was, of course, dripping wet, his eye looked dull, and his whole countenance was dejected, but none of his bones were broken: he was very little cut, and the bulletin of his health was altogether incredible."

HAPPINESS.

It is a happy world after all. The air, the earth, the water, teem with delighted existence.

In a spring noon, or a summer evening, on whichever side I turn my eyes, myriads of happy beings crowd upon my view. "The insect youth are on the wing." Swarms of new-born flies are trying their pinions in the air. Their sportive motions, their wanton mazes, their gratuitous activity, their continual change of place without use or purpose, testify their joy, and the exultation which they feel in their lately-discovered faculties. A bee amongst the flowers in spring, is one of the most cheerful objects that can be looked upon. Its life appears to be all enjoyment; so busy, and so pleased; yet it is only a specimen of insect life, with which, by reason of the animal being half domesticated, we happen to be better acquainted than we are with that of others.

Other species are *running about*, with an alacrity in their motions, which carries with it every mark of pleasure. Large patches of ground are sometimes half co-

vered with these brisk and sprightly natures. If we look to what the waters produce, shoals of the fry of fish frequent the margins of rivers, of lakes, and of the sea itself. These are so happy, that they know not what to do with themselves. Their attitudes, their vivacity, their leaps out of the water, their frolics in it (which I have noticed a thousand times with equal attention and amusement,) all conduce to show their excess of spirits, and are simply the effects of that excess. Walking by the sea-side, in a calm evening, upon a sandy shore, and with an ebbing tide I have frequently remarked the appearance of a dark cloud, or rather, very thick mist, hanging over the edge of the water, to the height, perhaps, of half a yard, and of the breadth of two or three yards, stretching along the coast as far as the eye could reach, and always returning with the water. When this cloud came to be examined, it proved to be nothing else than so much space, filled with young shrimps, in the act of bounding into the air from the shallow margin of the water, or from the wet sand. If any motion of a mute animal could express delight it was this: if they had meant to make signs of their happiness they could not have done it more intelligibly. Suppose then, what I have no doubt of, each individual of this number to be in a state of positive enjoyment; what a sum, collectively, of gratification and pleasure have we here before our view.

SUPERSTITIONS.

THERE would appear to exist naturally in the human mind, a disposition to attach notions of good or of evil to those objects which have been observed to precede, or to accompany pleasurable or painful occurrences; hence the origin of many superstitious opinions. From such association of ideas many animals were anciently worshipped, either as gods or evil spirits; and even at a later period, when their worship was rejected as profane or useless, they were still considered as indicators of evil or of good. Many of these superstitions origi-

nated in the observance of facts, ascribable to atmospheric influence. Thus, certain birds being affected by peculiarities of the air, previous to thunder storms or other terrible events, and showing signs of their feelings by peculiar habits or motions, were found to be the indicators of tempests, hurricanes, and other dangerous atmospherical commotions; and they were subsequently considered as evil omens in general; gaining, as it were, an ill name by their utility as monitors. So the crow, garrulous before stormy weather, was afterwards regarded as a predictor of general misfortune. Many animals, too, were considered by the ancients as influenced by human prayers and supplications. In this manner the observance of many real facts laid the foundation for superstitions, which terrified the ignorant, and which the designing made use of in order to acquire respect, and to aggrandize themselves. Hence the rise of sorcerers, augurs, interpreters of dreams, omens, and portents, and other impostors, who pretended, in the peculiar flight and songs of birds, to read the destinies of individuals and of nations. It is probable that out of a number of such predictions, some might happen to be true, where the sagacity of the augur penetrated farther into probable events than the ignorance of the multitude; and this fortuitous coincidence enhanced the public credulity, strengthened the empire of superstition, depressed the mental and physical energies of the people, and became a fatal impediment to the progress of science throughout succeeding ages. It may be interesting to examine a few cases in point for the sake of illustration.

Among all the birds of evil report among the ancients, the owl stands foremost, as being the one most generally regarded as the harbinger of mischief and of death. Pliny the natural historian, represents the large eared or horned owl, *strix bubo*, as a funeral bird, the monitor of the night, the abomination of human kind. And Virgil describes its death howl from the temple by night; a circumstance introduced by the poet as a precursor of the death of Dido. Ovid constantly speaks of the presence of this

bird as an evil omen; and the same notions respecting it may be found in the effusions of most of the ancient poets; indeed there is scarcely a poet ancient or modern who does not speak of the owl in this point of view. The superstitious opinion that this bird is the harbinger of death, still prevails among the ignorant of many parts of Europe. The striking, sapient, mysterious, and peculiar look of this bird, the strangeness of its habits, its occasional and uncertain appearance in towns, and its loud and dismal cry, uttered often when all other birds are quiet, as well as its being the bird of night, are the circumstances which, aided by an occasional coincidence of events, have caused the owl to be regarded as an evil omen. This and similar superstitions will appear less surprising, when it is considered that crafty and designing persons had a direct interest in their propagation.

The dread attached to the owl seems to have been extended to other birds of the night; a circumstance which rather corroborates the idea that they were dreaded, in a great measure, from being the companions of darkness and obscurity. Spencer has given us a most woful catalogue of harmful fowls, in the second book of the *Fairie Queene*.* The hollow booming of the bittern, from the pool, on a still evening, and the hoarse sound of the *nycticorax* and *fern-owl*, are equally striking; may be easily imagined plaintive, and seem capable when uttered in the stillness of the evening, of exciting ideas of melancholy, and of inducing in the minds of

* *Book II. Canto XII. Stanza XXXVI.*

Even all the nation of unfortunate
And fatal birds about them flocked were,
Such as by nature men abhorre and hate;
The ill-faste owle, death's dreadful messengere;
The hoars night-raven, trump of doleful dreere;
The lether winged batt, dayes enemy:
The ruefull strich, still waiting on the bere:
The whistler shrill, that whoso heares doth dy;
The hellish harpyes prophets of sad destiny:

XXXVII.

All those and all that else does horror breed
About them flew, and fil'd their souls with feare.

the vulgar and ignorant a notion of their being connected with misfortune.

It was long ago observed, that the frequent immersion of certain fowls in the water portended rain ; and they were, consequently, considered unlucky ; while others, who never dived, were regarded as good signs, a fact observed by Niphus in his book of augury, who quotes a verse to that effect from Amilius ; and Virgil makes Venus predict the safety of the Trojan fleet to Eneas from the flight of swans. Another familiar instance of the effect of association of ideas is the following. Vultures, which prey on carcasses, naturally followed armies and inhabited the field of battle after the conflict : the ancients, therefore, associated their appearance with bloodshed and destruction, and they became evil omens, particularly when following in the track of armies.

There is a superstitious respect paid to the swallow and the martin in many parts of Europe at the present day. Their nests are protected, and it is considered unlucky to molest them even by accident. This is a very old opinion, mentioned by many writers ; and the circumstance of their building so close to the habitations of man seems to indicate that they have long enjoyed freedom from molestation. For animals would appear to regulate their conduct according to circumstances ; and it is not only that the individual learns to avoid danger, but the whole species seems by degrees to become apprized of the state of either enmity or amity existing between them and man, and to act in conformity with this knowledge. The religion of the Brahmins protects animals from injury, and hence, in parts of India, hawks and other birds of prey are so familiar and daring, as to snatch the food from out of dishes, as men are carrying them from the kitchen to the place of repast. The Turks have also a superstitious tenderness for birds, and Constantinople has been called the paradise of the feathered race. The respect paid to the swallow may have originated in its being the harbinger of spring, and from its inhabiting churches, temples, and other sacred places, and, perhaps, in some measure

also, from its usefulness of clearing the air of insects. The low flight of swallows predicts rain, and their settling on buildings is an autumnal custom previous to their departure, or the commencement of wintry weather; hence have they, perhaps, been considered by some, as portending evil. The crowing of the cock was reckoned ominous, particularly prophesying the event of wars. The crowing of the cock presaged the victory of Themistocles over the Persians. A victory of the Bœtians over the Lacedæmonians was, also, said to be told by the same bird.

It is an old observation, that the appearance of a certain species of beetle called *Tenebrio mortisagus*, was a presage of death; which may be founded on observation. For the appearance of the insect may, in reality, forebode the death of sick persons in a house where it is observed; since the same peculiarity of atmosphere which may force the beetle to leave its hiding place, may be such an one as would hasten the death of the patient. If it be any such association of ideas as those which we have described, that most of the superstitious devotions paid to particular birds and animals have originated, the worship of the Ibis, and of the Scarabeus in Egypt, and of many other animals in Asia and Africa, might, with some care, be shown to have sprung from a similar source.

DEPARTMENT OF NATURAL HISTORY.

THE BELL-SHAPED SEA-NETTLE.

Medusa Campanulata.

WHOEVER has been in the habit of walking on the sea shore, must have observed, when the tide has retired, a number of substances, lying on the sand, in appearance like masses of jelly; in the summer season they are extremely abundant, and in warmer climates are found of a very large size. These substances notwithstanding their appearance will be found on examination to be living bodies, and as perfectly formed for

all the purposes of their nature, as any other part of the works of the great Creator.



The Bell-Shaped Sea Nettle.

Their bodies are nearly transparent, and the different organs they enclose are faintly visible to the eye; their form is that of a saucer upside down, and the mouth as may be seen by the engraving, is placed below. The outward edge of this body is furnished with numerous arms which gradually taper towards the ends, where they appear like so many threads: with these arms, the creature is able to convey its food to its mouth; small fish, or any other animal substance that comes within its reach, afford it the means of subsistence.

The indigestible parts of the food which are swallowed, are after a time, returned by means of the mouth.

Many varieties of the Medusa are phosphorescent; that is they shine at night with a pale blue flame, like

that of phosphorus, and their appearance, when floating in large groups on the surface of the sea, on a dark night, is extremely beautiful. Some species have the power of benumbing the hand, when touched, and have had the name of Sea-nettles applied to them. The appearance of many is peculiarly graceful and elegant, when floating in their native element, from the delicate colours with which they are adorned. The bodies of some among them are of a light azure blue, the border surrounded with the appearance of golden beads like a coronet, from which stream in every direction, delicate threads of a bright carmine colour; in short, almost all those that are found in warmer climates have something pleasing either in form or colour. The annexed engraving is an enlarged view of the object represented, its natural size being about one inch in width. It is an inhabitant of the Greenland seas.

THE ESTABLISHMENT OF CHRISTIANITY.

From the French of L' Abbé Claude Fleury.

THE christian religion has this advantage, that its origin is certain, and its history, without any interruption, consecutive to the present time. Its origin is certain; for infidels themselves allow that Christ came into the world more than seventeen centuries ago. We have in our hands his history, written by his disciples, who were eye-witnesses of what they relate; we have the writings of Prophets, who foretold his appearance so long before it occurred; and are acquainted with their dates and authors, as far back as Moses, whose writings are the most ancient in existence. This was not the case with the fables upon which the religion of the Greeks and other Pagan nations was founded. Their poets, who were also their prophets and theologians, usually declared themselves to be instructed by the muses or other divinities; but of this they gave no proof; nor could they mention the circumstances attending the wonderful events which they relate, nor cite

witnesses. No man ever said he had seen Jupiter changed into a bull or a swan; Neptune striking the earth with his trident; or the chariot of the sun. These were mere tales of old women and nurses, consecrated by a blind respect for antiquity, and adorned by the charms of poesy, of music, and of painting: and as these fables were formed in different countries, and at various times, they were filled with contradictions which it was impossible to reconcile. The same thing is apparent among the Hindoos, and all other modern idolaters, who believe in the most preposterous and extravagant relations, advanced without any corresponding circumstances of time or place, and without any regard to the statements of credible history.

It is true, we are acquainted with the origin and progress of Mahometanism; but here we find nothing supernatural. A bold, cunning, and eloquent man, though otherwise very ignorant, seduced men as ignorant as himself, under pretext of overthrowing an idolatrous worship, which had long before fallen into disrepute, and proposed in its place a creed without mystery, and practices conformable to their manners. He established it by the sword; and made conquests which have been extended by his successors. In all this there is nothing out of the ordinary course of human events. Those who have attributed any miracle to Mahomet wrote long after his time; and indeed he himself, who is entitled to belief on this point, expressly declared to those who demanded proofs of his mission, that God had not sent him to perform miracles, Moses and Jesus having already performed a sufficient number: nor do we find that this religion has subsisted either under persecution or a foreign government.

It is, therefore, the character of the true religion, to be equally certain and marvellous. Miracles were necessary to testify that it was God who spoke, and to open the eyes of mankind accustomed to view the wonders of nature without admiration. Miracles were yet more necessary, because the faith was rational, and opposed to that blind credulity which follows, by chance,

whatever is proposed to it as wonderful. But the same goodness which caused God to perform so many miracles to draw us to himself, caused men to perform them before the face of the world ; that is, in those times and places most proper to preserve the recollection of them. Moses performed his miracles in Egypt, in the capital city, in presence of the King, at the time when the Egyptians were the most learned and polished nation in the world ; and he had the testimony of an entire people whom he had delivered, and to whom he had given laws written by himself in the same book that contained all his miracles. Jesus Christ appeared in the time of Augustus, the most brilliant period of the Roman empire, of which so many writings remain to the present time, and which is better known to us than the reigns of some of our earlier kings. He was born in Judea, in accordance with the prophecies ; he taught his doctrine and performed the greater part of his miracles at Jerusalem, the capital ; and there he was crucified, and rose again from the dead. His disciples soon spread throughout the Roman empire, and shortly afterwards, over the whole world. They preached in the great cities of Antioch, Alexandria, and Rome itself ; they taught at Athens, at Corinth, and throughout all Greece ; in cities the most learned, corrupt, and idolatrous. It was to the face of all nations, Greeks and Barbarians, learned and unlearned, people and princes, that the disciples of Jesus Christ bore testimony of the wonders they had seen with their eyes, heard with their ears, and touched with their hands, particularly of his resurrection. They persisted in this testimony without any self-interest, and contrary to all the dictates of human prudence, until their latest breath, and then sealed it with their blood.

IN the Nicobar Islands the natives build their vessels, make the sails and cordage, supply them with provisions and necessaries, and provide a cargo of arrack, vinegar, oil, coarse sugar, cocoa-nuts, cordage, black paint, and several inferior articles, for foreign markets, entirely from the cocoa-nut tree.—FORBES'S *Oriental Memoirs*.

FECUNDITY OF PLANTS.

THE rapidity with which individual species have the power of multiplying their numbers, both in the animal and vegetable world, is well worthy of observation.

Our attention has been more forcibly attracted to this subject by reading the following fact in an Irish newspaper:—"During the past season a single grain of potato oats, on the lands of the Rev. Mr. Mills, Ballywillan, near Coleraine, produced thirty-two stalks, all growing from the same root, and containing in all nearly 5,000 grains of corn."

If each of these 5,000 grains were, in the ensuing year, to be endued with the same power of fecundity as their parent seed, 25,000,000 grains would be produced; and these multiplying once again, in the same ratio, would yield a harvest of oats which would amount to nearly 30,000 quarters.

But though this be a remarkable instance of fruitfulness, there are cases on record which afford still greater evidence of the prolific properties of the grain-bearing plants. Of these several examples are to be found in the volume on "Vegetable Substances used for the Food of Man." We select the following quotation from Sir Kenelm Digby, who asserted, in 1660, that "there was in the possession of the fathers of the Christian doctrine, at Paris, a plant of barley which they at that time kept as a curiosity, and which consisted of 249 stalks, springing from one root or grain, and in which they counted above 18,000 grains or seeds of barley."

In the same volume there is another well-authenticated fact relative to the power of increase residing in wheat. The result, however, was in this instance obtained by careful cultivation. As the plant tillered or sent up stalks, it was divided and subdivided, till at length the original root was multiplied into 500 plants, each of which produced more than forty ears. "The wheat, when separated from the straw, weighed forty-seven pounds and seven ounces, and measured three

pecks and three quarters, the estimated number of grains being 576,840."

The seeds of many kinds of vegetables are so numerous that, if the whole produce of a single plant were put into the earth, and again this second produce were made to yield a harvest, and so on, in a very few years the entire surface of the earth would be too limited for the sowing of the seed thus abundantly supplied. The hyoscyamus, or henbane, which, of all known plants, produces the greatest number of seeds, would for this purpose require no more than four years. According to some experiments the hyoscyamus produces more than 50,000 seeds; but assuming the number to be only 10,000, the seeds would amount, at the fourth crop, to 10,000,000,000,000,000, and as the quantity of solid land on the surface of the globe is calculated to be about 1,400,350,599,014,400 square feet, it follows that each square foot must contain seven plants, and therefore the whole earth would be insufficient to contain the produce of a single hyoscyamus at the end of the fourth year.

BIOGRAPHICAL DEPARTMENT.

JOHN LOCKE.



The author of the *Essay on the human understanding* was unquestionably one of the deepest thinkers and most profound reasoners that ever lived: his writings did as much to extend our knowledge of the world of mind, as

those of Newton did for that of the material universe; and besides the general gratitude to which his labours, as a philosopher, entitle him, he has special claims to the consideration of Americans, as a sufferer in the cause of liberty, and the advocate of those constitutional principles which justify our revolution. He was, moreover, employed by the Chancellor of the exchequer in drawing up the fundamental constitution of Carolina, and was befriended by William Guen; when in consequence of being accused of the authorship of certain tracts against the government, he was arbitrarily ejected from his studentship of Christ, church by the King's command. Locke was born at Wrington in Somersetshire on the 29th of August 1632. His father was a captain in the service of parliament during the civil war. At a proper age young Locke was sent to Westminster school and in 1651 was elected to Christ Church College, Oxford. After a course of study in which he distinguished himself by his great application, and proficiency, he took the degree of Master of Arts in 1658, and then applied himself to the study of Physic. In 1666 he was introduced, in his medical capacity to Lord Ashley, afterwards the celebrated Earl of Shaftesbury, who formed so high an opinion of his general powers that he prevailed upon him to take up his residence in his house, and urged him to apply his studies to politics and philosophy. In 1670 he began to form the plan of his *Essay on the human understanding*, and about the same time he was made a fellow of the Royal Society. While Lord Shaftesbury was in power, he was employed in various public capacities and when that nobleman was obliged to retire to Holland, he accompanied him in his exile. After the death of his patron, aware that his liberal principles had rendered him odious to the predominant faction at home, he chose to remain abroad, which he did until the revolution, when he returned to England in the fleet which conveyed the princess of Orange; and being deemed a sufferer for the principles on which the revolution was established, he was presented with a public employment. During his absence in Holland he had

written his first Letter concerning Toleration, and soon after his return to England he was gratified by the establishment of toleration by law. In 1690 he published his celebrated Essay concerning the human understanding, which he had also written in Holland, and which soon extended his reputation throughout Europe. This great work, which he was nineteen years in preparing, owes its existence to a dispute at which he was present, and which he perceived to rest entirely on a verbal misunderstanding; and conceiving this to be a common source of error, he was led to investigate the subject of the origin of our ideas &c. In the result of his investigations he gave the first example in the English language of a treatise on an abstract subject, written with simplicity and perspicuity. No author has more successfully pointed out the danger of ambiguous words, and of having indistinct notions on the subject of judgment and reasoning; while his observations on the various powers of the human understanding, on the use and abuse of words, and on the extent and limits of human knowledge, are drawn from an attentive reflection on the operations of his own mind.

In order to study the human soul, he went neither to ancient nor to modern philosophers for advice, but he turned within himself, and after having long contemplated his own mind, he gave his reflections to the world. The effect which his writings have had upon the opinions and over the fortunes of mankind constitutes the best eulogium on his mental superiority.

In 1690 Locke published his second Letter on Toleration, and in the same year appeared his two Treatises on Government, in opposition to the principles of the passive obedience school. In 1692 he published a third Letter on Toleration, and the following year his thoughts on Education. Next to his great work on the human understanding, unquestionably stand his two Treatises on Government, in which he exposes the weakness of the theorists of divine right and passive obedience; this was a favourite work with statesmen of the American Revolution, by whom it was constantly appealed to in their con-

stitutional arguments. In 1695 he published his Reasonableness of Christianity as delivered in the Scriptures, which from its supposed leaning to Socinianism involved him in various controversies; these, however, were distinguished by remarkable mildness and urbanity. An asthmatic complaint, to which he had long been subject, now increased so much in violence, that Locke retired from the prefer, and also resigned his public employment, observing that he could not in conscience hold a situation to which a considerable salary was attached, without performing the duties of it. From this time he lived wholly in retirement, where he applied himself to the study of the Scriptures.

Locke continued nearly two years in a declining state, and at length expired in a manner corresponding with his piety, equanimity and rectitude of life, on the 28th of October, 1704. He was buried at Oater, where there is a neat monument erected to his memory, with a modest latin inscription, indited by himself.



The house in which Locke was born, may still be

seen adjoining the churchyard of Wrington; it is now divided into two tenements, one of which is inhabited by the sexton of the parish. Under the same roof, although in a separate part, is the Girl's National School.

The house is in a ruinous condition, but such is the reverence manifested for this great man, that it is kept in as diligent repair as is consistent with the preservation of the sameness of the building. The entry of Locke's baptism stile remains in the Parish Register of Wrington. It is as follows :—

Anno Dñi. 1637,

Julie, 16. John the Sonne of Jeremy Locke, and
Elizabeth his wife.

THUS I THINK.

From Locke's Miscellaneous papers, published in his life by Lord King.

It is a man's proper business to seek happiness and avoid misery. Happiness consists in what delights and contents the mind; misery in what disturbs, discomposes, or torments it.

I will therefore make it my business to seek satisfaction and delight, and avoid uneasiness and disquiet; to have as much of the one and as little of the other as may be.

But here I must have a care I mistake not; for if I prefer a *short* pleasure to a *lasting* one, it is plain I cross my own happiness.

Let me then see wherein consists the most lasting pleasure of this life, and that, as far as I can observe, is in these things :

1st. Health,—without which no sensual* pleasure can have any relish.

2d. Reputation,—for *that* I find every body is pleased with, and the want of it is a constant torment.

3d. Knowledge,—for the little knowledge I have, I find I would not sell at any rate, nor part with for any other pleasure.

* As opposed to intellectual.

4th. Doing good,—for I find the well-cooked meat I eat to-day does now no more delight me, nay, I am diseased after a full meal; the perfumes I smelt yesterday now no more affect me with any pleasure: but the *good-turn* I did yesterday, a year, seven years since, continues *still* to please and delight me as often as I reflect on it.

5th. The expectation of eternal and incomprehensible happiness in another world is that also which carries a constant pleasure with it.

If, then, I will faithfully pursue that happiness I propose to myself, whatever pleasure offers itself to me, I must carefully look that it cross not any of those five great and constant pleasures above mentioned. For example, the fruit I see tempts me with the taste of it that I love; but if it endanger my health, I part with a constant and lasting for a very short and transient pleasure, and so foolishly make myself unhappy, and am not true to my own interest.

Innocent diversions delight me: if I make use of them to refresh myself after study and business, they preserve my health, restore the vigour of my mind, and increase my pleasure; but if I spend all or the greater part of my time in them, they hinder my improvement in knowledge and useful arts, they blast my credit, and give me up to the uneasy state of shame, ignorance and contempt, in which I cannot but be very unhappy. Drinking, gaming, and vicious delights will do me this mischief, not only by wasting my time, but by a positive injury endanger my health, impair my parts, imprint ill habits, lessen my esteem, and leave a constant lasting torment on my conscience; therefore all vicious and unlawful pleasure I will always avoid, because such a mastery of my passions will afford me a constant pleasure greater than any such enjoyments, and also deliver me from the certain evil of several kinds, that by indulging myself in a present temptation I shall certainly afterwards suffer.

All innocent diversions and delights, as far as they will contribute to my health, and consist with my im-

provement, condition, and my other more solid pleasures of knowledge and reputation, I will enjoy, but no farther ; and this I will carefully watch and examine, that I may not be deceived by the flattery of a present pleasure to lose a greater.

HENRY JENKINS *ÆT.* 169.



HENRY JENKINS, of the parish of Bolton, in Yorkshire, being produced as a witness, at the assizes there to prove a right of way over a man's ground, he swore to nearly 150 years memory ; for at that time, he said, he well remembered a way over the ground. And being cautioned by the judge to beware what he swore, because there were two men in court of above 80 years of age each, who had sworn they remembered no such way, he replied, "That those men were boys to him." Upon which the judge asked the men how old they took Jenkins to be ? who answered, they knew him very well, but not his age, and that he was a very old man when they were boys. Dr. Tancred Robinson, fellow of the college of Physicians, adds further, concerning this Henry

Jenkins, that upon his coming into his sister's kitchen to beg alms, he asked him how old he was? who after a little pausing, said, he was about a hundred and sixty-two or three. The Doctor asked him what kings he remembered? he said, Henry VIII. What public event he could longest remember? He said, the fight of Flodden-field. Whether the king was there? He said no, he was in France, and the Earl of Surry was general. How old he was then? He said about twelve years old. The Doctor looked into an old chronicle that was in the house, and found that the battle of Flodden-field was 152 years before: that the earl he named was general, and that Henry VIII. was at Tournay. Jenkins was a poor man, and could neither read nor write. There were also four or five in the same parish, reputed to be 100 years old, or near it, who all said he was an elderly man ever since they knew him. This remarkable man died on the 8th of December, 1670, at Ellerton-upon-swale, at the amazing age of 169 years.

What a multitude of events, says an ingenious author, have crowded into the period of this man's life! He was born when the Roman Catholic religion was established by law; he saw the supremacy of the Pope overturned; the dissolution of the monasteries; popery established again; and at last, the Protestant religion securely fixed on a rock of adamant. In his time the *Invincible Armada* was destroyed; the republic of Holland formed; three queens beheaded, Anne Boleyn, Catharine Howard, and Mary Queen of Scots: a king of Spain seated upon the throne of England; a king of Scotland crowned king of England at Westminster, and his son beheaded before his own palace, his family being proscribed as traitors; and, last of all, the great fire in London, which happened in 1666, toward the close of his wonderful life.

He was buried in Bolton church-yard, near Catterick and Richmond, in Yorkshire, where a small pillar was erected to his memory, on which is the following epitaph composed by Dr. Thomas Chapman, Master of Magdalen College, Cambridge, from 1746 to 1760;

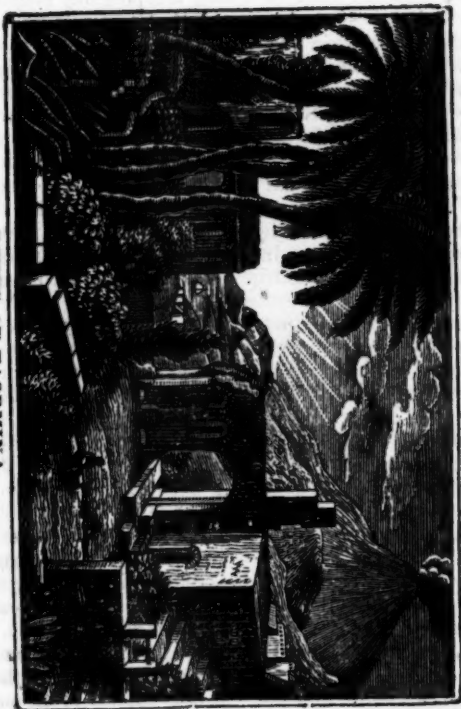
Blush not, marble,
 To rescue from oblivion
 the memory of HENRY JENKINS:
 a person obscure in birth,
 but of a life truly memorable:
 for
 he was enriched with the goods of Nature,
 if not of Fortune:
 and happy in the duration,
 if not the variety of his enjoyments:
 and though the partial world despised and
 disregarded his low and humble state,
 the equal eye of Providence beheld
 and blessed it
 with a Patriarch's health
 and length of days;—
 to teach mistaken man
 those blessings are entailed on
 temperance,
 a life of labour, and a mind at ease.
 He lived to the amazing age of 169.

TOPOGRAPHICAL SKETCHES.

RUINS OF THE THEATRE AT TAORMINA WITH A DISTANT VIEW OF MOUNT ETNA.

THE Island of Sicily abounds with ruins of ancient edifices, some of which are the most picturesque in the world. We have selected a view of those of a theatre at Taormina, beautifully situated on the side of a high mountain, and commanding a fine view of the sea. It is almost too disparaging to call them ruins, considering the remarkable preservation of a great part of the structure. There are five distinct platforms of seats, attached to which are convenient galleries ingeniously planned; and, above the whole, two apartments which are supposed to have been places of storage for the tropæa and moveable decorations of the stage. The theatre being constructed on the sloping side of the mountain, the seats are all cut from the original rock. All along the front of one of the rows, there are inscriptions on every compartment, in large Greek characters. They were so well chiselled that some of them have completely resisted the tooth of time. It is presumed that they designate the persons to whom the seats were especially appropriated.

RUINS AT TAORMINA.



The theatre is capable of containing from twelve to fourteen thousand spectators. Its position is most eligible. From the seats, and particularly the upper platform, a noble view is obtained of the sea, harbour, city, and adjacent country. When Syracuse was in its glory, the prospect must have been inexpressibly magnificent.

It is not owing to any modern attention that this theatre continues in any kind of preservation. It appears to be sadly neglected and even abused. Not far from the Theatre there is another very interesting remnant of antiquity, a Roman amphitheatre. They are both monuments of the taste and genius of two distinct people; the one of the polished and civilized founders, the other of the brave but rude conquerors of the country. The first was the scene of action of the regular drama; the second was designed for the show of brutal and sanguinary sports. In the theatre, the thrilling tragedies of Sophocles and Euripides, the pungent satires of Aristophanes, and the graceful comedies of Menander were intended to be exhibited. In the Amphitheatre, gladiatorial combats, fights of men with men, of men with beasts, and beasts with one another, were waged for the barbarous gratification of the Roman—the half civilized Roman: for the same ferocious amusements, which were cultivated in the untutored times of the commonwealth, were sought with avidity, by the people, in the best days of the empire. The darkness of some of the dens of the Amphitheatre is absolutely fearful. It seems as though the glare of the lion's eyeballs might still illumine the horrid gloom, or his growl be heard muttering vengeance on the unbidden intruder. But the lion has resigned his den, and the other shaggy monsters of the wood their several prisons, to a swarm of harmless lizards. The Arena which formerly was stained with human gore, when the fated victims fought with beasts "after the manner of men at Ephesus," is now applied to the purposes of husbandry, and peacefully waves with a crop of flax. And the Corridor, along which the multitudes have rushed with thundering tread in their eagerness to fill the seats of the mighty amphitheatre, is at present made use of

by the neighbouring herdsmen, as a place of shelter for their flocks during the inclemencies of the weather.

FRIENDSHIP.

"When fortune smiles, and life is prosperous and fair, then it is that the nominal and true friend may *seem* alike sincere." Then it is that small and great, rich and poor, bond and free, bow at your shrine, and prostrate themselves as it were at your feet. But when unfortunately the dark clouds of sorrow and disappointment gather thick around you, and you find yourself beset with troubles, losses, crosses, and disappointments on every side; then you are ready to exclaim, fortune can create friends, but adversity alone can try them. Your friends of fortune will then desert you. They will laugh at your misfortunes, and heap upon you shame and disgrace. They will sink you, if possible, lower and lower in point of honour and reputation, and in all your attempts to rise, cross and blight you at every turn. But not so with the true friend. Though all your earthly prospects are cut off, he will not desert you, but if possible administer to your relief. Let us therefore, cultivate and cherish that friendship, and that alone, which will not diminish, though sorrows oppress and afflictions invade us; that too which will cheer and animate us amid our darkest hours, and shine brightest in affliction's night.

Truth and reason never cause revolutions on the earth; they are the fruit of experience, which can only be exercised when the passions are at rest; they excite not in the heart those furious emotions which shake empires to their base. Truth can only be discovered by peaceful minds: it is only adopted by kindred spirits. If it change the opinions of men, it is only by insensible gradations—a gentle and easy descent conducting them to reason. The revolutions caused by the progress of truth are always beneficial to society, and are only burdensome to those who deceive and oppress it. *Marsais.*

WHO IS ALONE?

How heavily the path of life
Is trod by him who walks alone;
Who hears not, on his dreary way,
Affection's sweet and cheering tone.
Alone, although his heart should bound
With love to all things great and fair,
They love not him: there is not one
His sorrow or his joy to share.

The ancient stars look coldly down
On man the creature of a day;
They lived before him, and live on
Till his remembrance pass away.
The mountain lifts its hoary head,
Nor to his homage deigns reply;
The stormy billows bear him forth,
Regardless which—to live or die.

The flow'ret blooms unseen by him,
Unmindful of his warmest praise;
And if it fades, seeks not his hand
Its drooping loveliness to raise.
The brute creation own his power,
And grateful serve him, though in fear;
Yet cannot sympathise with man,
For if he weeps, they shed no tear.

Alone, though in the busy town,
Where hundreds hurry to and fro,
If there is none who for his sake
A selfish pleasure would forego;
And oh! how lonely, among those
Who have not skill to read his heart,
When first he learns how summer friends
At sight of wintry storms depart.

My Saviour! and didst thou too feel
How sad it is to be alone,
Deserted in the adverse hour
By those who most thy love had known?
The gloomy path, though distant still,
Was ever present to thy view;
Oh! how couldst thou, foreseeing it,
For us that painful course pursue.

Forsaken by thy nearest friends,
Surrounded by malicious foes;
No kindly voice encouraged thee,
When the loud shout of scorn arose.
Yet there was calm within thy soul,
Nor Stoic pride that calmness kept,
Nor Godhead, unapproached by wo;
Like man, thou hadst both lov'd and wept.

